

THE FOUNDATION
Of
CHRISTIAN
RELIGION,

Gathered into fixe Principles, of that
Famous and worthy Minister of Christ
in the Universitie of Cam-
bridge,

M. VVILLIAM PERKINS.

*And it is to be learned of ignorant people,
that they may be fit to heare Sermons with profit,
and to receiue the Lords Supper-
with comfort.*

Psal. 119. vers. 130.

The entrance into thy Words she Weth light,
and giueth understanding to the simple.



Anno M. DC. LXXXIIX.



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To all ignorant people that desire
to be instructed.

Pore people, your manner is to
booth up your selves, as though
ye were in a most happie esta-
te: but if the matter come to
a iust triall, it will fall out farre otherwise.
For you leade your lines in great ignoran-
ce, as may appeare by these your common
opinions which follow;

1. That faith is a mans, good mea-
ning, and his good seruing of God.
2. That God is serued by the rehear-
sing of the ten commandements, the
Lords Prayer, and the Creede.
3. That ye have beleeeved in Christ
ever since you could remember.

A 2.

4. That

4. That it is pittie that he should liue, vvhich doth aney vvhit doubt of his saluation.

5. That none can tell, vvhether he shal be saued or no; certainly: but that all men must be of a good beleefe.

6. That howsoeuer a man liue, yet if he call upon God on his death-bedde, and say, *Lord haue mercie upon me,* and so goe a vway like a lambe, he is certaine ly saued.

7. That if any be strangely visited, he is either taken vwith a planet, or bewitched.

8. That a man may lawfully sweare, vvhhen he speakes nothing, but the truth, and sweares by nothing, but that, vvhich is good, as by his faith, or troth.

9. That a preacher is a good man, no longer then he is in the pulpit. *They thinke all like themselves.*

10. That

M¹⁰. That a man may repent ywhen
he vvill, because the Scripture saith;
*At what time soeuer a sinner doth repent
him of sinnes, &c.*

11. That it is an easier thing to please
God, then tho please our neighbour.

12. That ye can keepe the comman-
dements, as vvell as God vvill give
you leaue.

13. That it is the safest, to doe in Re-
ligion as most doe.

14. That merrie ballads and bookes,
as *Scoggin, Bevis of Southhampton, &c.*
are good to drive avway the time, and
to remoove heart qualmes.

15. That ye can serue God vvith all
your hearts, and that ye vvould be for-
rie else.

16. That a man neede not heare so
many Sermons, except he could fol-
lovv them better.

17. That a man vvhich commeth ^{and} ~~two~~ Sermons, may as vvell beleeeve, as he vvhich heares all the Sermons in the vworld.

18. That ye knowv all the preacher can tell you. For he can say nothing, but that euery man is a sinner, that vve must loue our neighbours as our selves, that euery man must be saved by Christ: and all this ye can tell as vvell as he.

19. That it vvas a good vworld, vwhen the old Religion vvas, because all tings vvere cheape.

20. That drinking and bezehling in the ale-house or taverne, is good fellowship, and sheeves a good kinde nature, and maintaines neighbour-hood.

21. That a man may svveare by the
Mas-

Masse, because it is nothing novv, and by Lady, because shee is gone out of the Countrey.

22. That every man must be for himselfe, and God for us all.

23. That a man may make of his ovvne vvhatsoever he can.

24. That if a man remember to say his praiers euery morning, (though he neuer understand them) he hath blessed himselfe for all the day following.

25. That a man praith, vvhen he saith the ten commandements.

26. That a man eates his Maker in the Sacrament.

27. That if a man be no adulterer, no thiefe, no murtherer, and doe no man harme, he is a right honest man.

28. That a man neede not have any

knowvledge of religion; because he is not bookelearned.

29. That one may haue a good meaning, vwhen he faith and doth that vvwhich is euill.

30. That a man may goe to vvizards called vvise men, for counsell; because God hath providid a salue for euery fore.

31. That ye are to be excused in all your donings, because the best men are finners.

32. That ye haue so stroug a faith in Christ, that no euill company can burt you.

These and such like sayings, what argue they but your grosse ignorance? Now where ignorance raigneth, there raignes sinne: and where sinne raignes, there the
dinell

diuell rules: and where he rules: men are
in a damnable case.

He will reply unto mee thus: that ye are
not so bad as I would make you. If need
be, you can say the Creede, the Lords pray-
er, and the tenne Commandements: and
therefore ye will be of Gods beliefe, say all
men what they will, and you desie the di-
uel from your hearts.

I answer againe, that it is not sufficient
to say all these without booke, unlesse ye can
understand the meaning of the words, and
be able to make a right use of the Com-
mandements; of the Creed, of the Lords
praier, by applying them inwardly to your
hearts and consciences, and outwardly to
your lines and conversations. Tis is the
very point in which ye faile.

And for an helpe in this your ignorance,
to bring you to true knowledge, unfained

faith, and sound repentance: here I have set downe the principal points of Christian religion in sixe plaine and easie rules: even such is the simplest may easily learne: and hereunto is adioyned an exposition of them, word by word. If ye do want other good directiones, then use this my labour for your instruction. In reading of it, first learne the sixe Principles: and when you haue them withoutt booke, and the meaning of them withal; then learne the exposition also: Which beeing well conceiued, and in some measure felt in the heart, ye shal be able to profit by Sermons, whereas now ye cannot: and the ordinarie parts of the Catechisme, namely, te ten Commandements, the Creede, the Loords prayer, and the institution of the two Sacraments, shall more easily be understood.

Thine in Christ Iesus,

WILLIAM PERKINS.

The



The
Fundation of Christian Reli-
gion, gathered into fixe Prin-
ciples.

The first Principle,

Question.



What doest thou beleeve
concerning God?

A. There is one God,
Creator and Governour
of al things, distinguishet
into the Father, the Son,
and the holy Ghost.

Proofes out ohe word of God,

1. There is a God.

For the invisible things of him, that is, his
eternall power and God-head are scene, by the Rom. 1. 20.
creation of the world, being considered in his
workes, to the intent, that they should be witt-
hout excuse. Neuerthelesse, he left not
himselfe without witnesse, in that he did Act. 14. 17.
good, and gaue us raine from heauen, and
fruitfull seasons, filling our hearts with food
and gladnes.

2. This

2. This God is one.

Concerning there fore meate sacrificed to
 1 Cor. 8. 4. *Idols, wee know that an Idol is nothing in the*
world: and that there is none other God,
but one.

3. He is Creator of all things.

Gen. 1. 1. *In the beginning God, created the heauen*
and the earth.

Heb. 11. 3. *Throug faith wee understand, that the world*
was ardained by the word of God: so that
the things which wee see, are not made of
things which did appeare.

4. He is Gouvernour of al things.

Prov. 15. 3. *The eyes of the Lord in euery place be-*
hold the euill and the good.

Matt. 10. 3. *Yea, and all the haire of your heads are*
numbred.

5. Distinguished in to the Father, Sonne, and the holy Ghost.

And Iesus, when he was baptised, came
straigt out of the water: and loe, the heauens
 Matt. 3. 16. *were opened unto him, and Iohn saw the Spi-*
rit of God descending like a Dove, and lig-
ting upon him.

vers. 17. *And loe a voice came from he auen, sayng,*
This is my beloved Sonne, In whom I am
well pleased.

1. Ioh. 5. 7. *For there are three which beare record*
in heauen, the Father, the Word, and the holy
Gost: and these three are one.

The second Principle.

Q. What doest thou belecue concer-
 ning

ning man, and concerning thine owne selfe?

A. All men are wholly corrupted with sin, through *Adams* fall, and so are become slaves of *Satan*, and guilty of eternal damnation.

1. All men are corrupted with sinne.

At it is written, There is none righteous, Rom. 3. 10. no not one.

2. They are wholly corrupted.

Now re very God of peace sanctifie you throughout, and I pray God, that your whole spirit, and soule, and body, may be kept blamelesse, unto the coming of our Lord Iesue Christ. 1. Th. 5. 23.

This I say therefore and testifie in the Lord, Eph. 4. 17. that ye hence forth walke, not, as other Gentiles walke, in vanitie of their minde.

Having their cogitation darkened, & being strangers from the life of God, through the ignorance that is in them, because of the hardness of their heart. the vers. 18.

When the Lord saw, that the wickednesse of man was great, in the earth: and all the imaginations of the thoughts of his heart, were euill onely continually. Gen. 6. 5.

3. Through *Adams* fall.

Wherefore, as by one man sinne entred in, Rom. 5. 12. to the world, and death by sinne, and so death went over all men, for so much as all men haue sinned,

4. And so are become slaves of *Sathan*,

Whe-

Eph. 1. 2. Wherein in time past ye walked according to the course of the world, and after the prince, that ruleth in the ayre, euen the spirit, that now worketh in the children of disobedience.

Heb. 2. 14. For as much then, as the children were partakers of flesh and blond, he also himselfe likewise tooke part with them that hee might destroy, through death, him, that had the power of death; that is, the diuell.

1. Cor. 4. 4. In whome the God of this world hath blinded the minds, that is, of Infidels, that the light of the glorious Gospell of Christ, which is the image of God, should not shine unto them.

5. Ant guiltie of eternal damnation.

Gal. 3. 10. For as many as are of the workes of the law, are under de curse: for it is Written, Cursed is euery man, that continueth not in all things, which are written in the booke of the law, to doe them.

Rom. 5. 18. Likewise then, as, by the offence of one, the fault came on all men to condemnation: so by the iuste fying of one, the benefit abounded toward all men, to the iustification of liefe.

The third Principle.

Q. What meanes is there for thee to escape this damnable estate?

A. Jesus Christ, the eternall Sonne of God, being made man, by his daeth upo the
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the Crosse, and by his righteousness, hath perfectly, alone by himselfe, accomplished all things, that are needfull for the salvation of man kinde.

1. Christ Jesus the eternal Sonne of God.

And the Word was made flesh, and dwelt among us, and we saw the glorie thereof, Ioh. 1. 14. as the glorie of the onely begotten (Sonne) of the Father, full of grace and truth.

2. Being made man.

For he in no sort tooke the Angles, but he Hebr. 2. 16. tooke the seede of Abraham.

3. By his death upon the Crosse.

But he was Wounded for our transgressions, He was broken for our iniquities, the Esa. 53. 5. chastisement of our peace was upon him, and With his stripes we are healed.

4. And by his righteousness.

For as by one mans disobedience, many were made sinners; so by the obedience, of one Rom. 5. 19. shall many also be made righteous.

For he hath made him to be sinne for us, which knew no sinne, that we should be 2 Cor. 5. 21. made the righteousness of God in him.

5. Hath perfectly.

Wherefore he is able also perfectly to save them, that come unto God by him, seeing Heb. 9. 24. he ever liveth to make intercession for them.

6. Also

36. Alone by him selfe.

Act. 4. 12.

Neither is there salvation in any other: for among men there is given none other name, under heauen, where by we must be saued.

7. Accomplished all rhings needfull for the salvation of mankinde.

And he is the reconciliation for our sinnes: 1 Ioh. 2. v. 2 and not for ours onely, but also for the sinnes of the whole world.

The fourth Principle.

Q. But how maist thou be mede partaker of Christ and his benefits?

Ans. A man of a contrite and humble spirit, by faith a loue apprehending and appleying Christ, with all his merits, unto him selfe, is justified before God, and sanctified.

1. A man of a contrite and humble spirit.

Isa. 37. 15. For thus saith hee that is high and excellent; Hee that inhabiteth the eternitie, whose name is the Holyone, I dwell in the high and holy place, with him also, that is of a contrite and humble spirite; to reuiue the spirite of the humble, and to giue life to them, that are of a contrite heart.

Psal. 51. 17. The sacrifices of God, are a contrite spirit, a contrite and a broken heart, O God, thou wilt not despise.

2. By

Of Christian Religion.

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2. By faith alone.

As soone as Iesus heard that word spoken, *Marc. 5. 36.*
hee said unto the ruler of the Synagogue: Be
not afraid, onely beleue.

So Moses made a serpent off brasse, and
set it up for a signe, and when a serpent had Num. 21.
bitten a man, then he looked to the Serpent
of brasse, and liued. 19.

And as Moses lift up the Serpent in the *Ioh. 3. 14.*
wildernesse, so must the Sonne of man be lif-
ted up.

That whosoener beleueth in him, should not
perish, but haue eternal life.

3. Apprehending and applying Christ
with all his merits unto
himselfe.

But as many as receiued him, to them he *Ioh. 2. 12.*
gaue power, to be the sonnes of God, to them,
that beleene in his name.

And Iesus said unto them; I am the bre-
ad of life; hee that commeth to mee, shal *Ioh. 6. 35.*
not hunger; and hee that beleueth in me,
shal neuer thirst.

4. Is justified before God.

For what saith the Scripture; Abraham
beleued God, and it was counted to him for *Rom. 4. 3.*
righteousnesse.

Euen as David declareth the blessednesse *vers. 6.*
of the man, unto whome God imputeht right-
eousnesse, without workes: saying.

Blessed are they whose iniquities are forgi- *vers. 7.*
uen, and whose sinnes are couered.

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And

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5. And sanctified.

Gal. 3. 19. And hee put no difference bet weene us and them, after that by faith hee had purified their hearts.

2. Cor. 1. 30. Butt yee are of him in Christ Iesus, who of God is made unto us wise dome, and righteousnessse, and sanctification, and redemption.

The fifth Principle.

Q. What are the ordinarie or usuall meanes for obtaining of faith?

A. Faith commeth onely by the preaching of the vword, and increaseth daily by it: as also by the administration of the Sacraments and prayer.

1. Faith commeth onely by the preaching of the vword, and increaseth daily by it.

Rom. 10. 14. But how shall they call on him in whome they haue noth beleueed? how shall they beleue in him, of whom they haue not heard? And how shall they heare without a Preacher?

Prov. 29. 18 Where there is no vision, the people decay: but hee, that keepeth the law, is blessed.

Hos. 4. 8. My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to mee: and seeing thou hast forgotten the law of they God, I will also forget they children.

2. As also by the administration of the Sacraments.

After hee receined the signe of circumcision, as the

as the scale of the righteousness of faith, Rom. 4. 11. which hee had, when hee was uncircumcised, that hee should be the father of all them, that beleue, not being circumcised: that righteousness might be imputed to them also.

Moreover, brethren, I would not, that 1. Cor. 10. 1. yee should be ignorant, that all our fathers were under the cloud, and all passed through the sea, &c.

3. And Prayer.

For whosoener shall call upon the name Rom. 10. 13 of the Lord, shall be saved.

The sixth Principle.

Q. What is the estate of all men after death?

A. All men shall rise againe vvith their owne bodis, tho the last judgement: vvich beeing ended, the godly shall possesse the kingdome of heauen: but unbeleeuers and reprobates shall bee in hell, tormented vvith the diuell and his angels for euer.

1. All men shal rise againe vvith their owne bodies.

Maniel not at this, for the houre shall co- lob. 5. 28. me, in the which all, that are in the graues, shall heare his voice.

And they shall come forth: that haue done good, unto the resurrection of life: but vers. 29. they, that haue done euill, unto the resurrection of condemnation.

2. To the last judgement.

Eccl. 12. 14. For God will bring every worke unto judgement, with every secret thing, whether it bee good or euill.

Matt. 12. 36 But I say unto you, that every idle word that men shall speake, they shall giue an account thereof, at the day of judgement.

3. Which beeing ended the godly,

2. Pet. 2. 7. And deliuered iust Lot, vexed with the uncleane conversation of the wicked.

Ezech. 9. 4 And the Lord said unto him: goe through the midst of the Citie, euenthrough the midst of Ierusalem, and set amarke upon the foreheads of them, that mourne, and crie for all the abominations, that bee done in the midst thereof.

4. Shall possesse the kingdome of God.

Matt. 25. 34. Then shall the king say to them on his right hand; Come yee blessed of my Father, inherit yee the kingdome prepared for you, from the beginning of the world.

5. But unbeleeuers and reprobates shall bee in hell, tormented with the diuell and his angels.

vers. 48. Then shall bee say unto them on the left hand: Depart from mee, yee cursed, into euerlasting fire, which is prepared for the diuell & his angels.

The Scriptures for prooffe were onely quoted by the Author, to moue thee, to search them: the Words themselues I haue

I haue expressed, at the earnest request of many, that thou majest more easily learne them: if yet thou wilt bee ignorant, they malice is euident: if thou gainest knowledg, give God the glorie, in doing of his will.

Thine T. S.

THE EXPOSITION OF THE PRINCIPLES.

The first Principle expounded.

Question.

What is God?

Ioh. 4. 24.

A. God is a Spirit, or a spirituall substance, most wise, most holy, eternall, infinite.

Q. How doe you perswade our selfe, that there is a God?

A. Beside the testimonie of the Scriptures, plaine reason wil shew it.

Q. What is one reason?

A. When I consider the wonderfull frame of the World, me thinkes, the silly creatures, that bee in it, could neuer make it: neither could it make it selfe, and therefore, besides all these, the maker of it must needs be God. Even as

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even a man comes into a strange country, and sees faire & sumtuous buildings, and yet findes no liuing creatures there, besides birds and beasts, he vvil not imagine, that either birds or beastes reared those buildings, but hee presently conceives, that some men either vvhere, or have beene there.

Rom. 2. 15.

Gen. 3. 8.

10.

and 42. 21

Q. What other reason haue you?

A. A man, that commits any sinne, as murder, fornication, adulterie, blasphemie, &c. albeit hee doth so conceale the matter, that no man liuing know of it; yet oftentimes he hath a griping in his conscience, and feeles the very flashing of hell fire; vvhich is a strong reason to shew, that there is a God, before vvwhose judgement seat, he must answer for his fact.

Q. How manie Gods are there?

1 Cor. 8. 9.

A. No more but one.

Q. How doe you conceive this one God in your mind?

Deut. 4. 16

Ames. 4. 13

A. Not by framing an image of him in my mind (as ignorant folkes doe, that thinke him to bee an old man sitting in heaven) but I conceive him by his properties and vvorkes.

Iob. 12. 13.

Q. What bee his chiefe properties?

A. First, Hee is *most wise*, understanding all things arigt, and knowyng the reason of them. Secondly, He is *most holy*,

now

vvhich

vvhich appeareth, in that he is *most just* and *mercifull* unto his creatures. Thirdly, hee is *eternall*, Without either beginning, or end of daies. Lastly, he is *infinite*; both because he is present in all places, and because hee is of power sufficient, to doe, *whatsoever* he *will*.

Esa. 6. 3.
Exod. 20. 5.
Esa. 41. 4.
Psal. 139. 12.

Q. What be the vvorke of God?

Iob. 9. 4.
Deut. 1. 3.

A. The creation of the vworld, and euerything therein, and the preservation of them, being created by *his special* providence.

17.
Ier. 10. 12.
Psal. 33. 6.

Q. How know you, that God gouerneth euery particular thing in the world by his *special* providence?

A. To omit the Scriptures. I see it by experience: Mente, Drinke and Clothing, being voide of head & life, could not preserue the life of man, unlesse there vvere a *special* providence of God to giue vertue unto them;

Matt. 10. 30
Prov. 16. 33
Lev. 26. 26
Matt. 4. 4.

Q. How is this one God distinguished?

A. Into the *Father*, vvhich begetteth the Sonne; into the *Sonne*, vvhich is begotten of the Father; into the *holy Ghost*, vvo proceedeth from the Father and the sonne.

1 Ioh. 5. 7.
Matt. 3. 6.
17.
Iob. 41. 26.

The second Principle expounded.

Q. Let us now come to our selues: Ant first tell mee, vvhich is the naturall estate of man?

B 4

A. Eve

Eph. 2. 1. *A.* Every man is by nature *dead* in sin,
1. Tim. 5. 6 as a loaht some carrion, or as a dead
 corps, lieth rotting and stinking in the
 graue, hauing in him the seed of all sin-
 nes.

Q. What is sinne?

1. Ioh. 3. 4. *A.* Any breach of the of lavv of God,
Rom. 7. 7. if it bee no more, but the least want of
Gal. 3. 10. that, which the lavv requireth.

Q. How many sorts of sinne are there?

Col. 3. 9. *A.* Sinne is either the corruption of na-
 ture, or any euill actions, that proceed
Psal. 51. 5. of it, as fruits therof.

Q. In whome is the corruption of na-
 ture?

Rom. 3. 10. *A.* In all men, none excepted.

Q. In what part of man is it?

Gen. 6. 5. *A.* In eueri part, both of body and sou-
1. Th. 4. 25. le, like as a leprosie, that runneth from
 the crowne of the head to the soale of
 the foore.

Q. Schevv me, hovv every part of
 man is corrupted with sinne?

1. Cor. 2. 14 *A.* First, in the minde there is no-
Rom. 8. 5. thing but ignorance and blindnes, con-
Tit. 1. 15. cerning heauenly matters. Secondly,
Eph. 4. 18. the conscience is defiled, being allwaies
19. either benumbed with sinne, or else tur-
Esa. 57. 29 moyled with in Ward accusations and
Phil. 2. 13. terrors. Thirdly, the vvil of man, one-
Ioh. 15. 16 ly vvilled and lusteth after euill. Fourth-
Gal. 5. 24. ly, the affections of the heart, as love,

ioy-

ioyhope, desire, &c. are mooued and stirred to that, vvhich is euill, to embraca it; and they are neuer stirred unto that vvhich is good, unlesse is bee to esche- Rom. 6. 9.
vvit. Lastly, the members of the body are the instruments & tooles of the mind for the execution of sinne.

Q. What bee those euill actions, that are the fruits of this corruption?

A. Euill thoughts in the minde, which Gen. 6. 5, come either by a mans owne concei- uing, or by the suggestion of the diuel: euill motions and iusts stirring in the he- Ioh. 13. 2.
art: and from these arise euill words and Act. 1. 3.
deedes, vvhenn any occasion is giuen. 1. Chr. 28. 1

Q. How commeth it to passe that all men are thus defiled vwith sinne?

A. By *Adams* infidelity and disobe- Rom. 5. 12.
dience, in eating the forbidden fruit: euen 18. 19.
as vve see, great personages by treason Gen. 3,
do not onely hurt themselves, but also stain their blood, and disgrace their posterity.

Q. VVhat hurt comes to man by his sin?

A. He is continually subject to the curse of God in his life time, in the end Gal. 3. 10,
of his life, and after this life.

Q. VVhat is the curse of God in this life?

A. In the bodie, diseases, aches paines: Deut. 28.
in the soule, blindnes, hardnesse of heart, 21, 22, 27.

horror of conscience: in goods, hindrances, and losses: in name, ignominie and reproch: lastly, in the vvhole man, *bondage* under Sathan, the prince of darkness.

What manner of bondage is his?

Heb. 2. 14.

Eph. 2. 3.

2 Cor. 4. 4

Luc. 11. 14.

A. This *bondage* is, vvhhen a man is the slaue of the diuell, and hath him to raigne in his heart, as his God.

Q. How may a man know, vvhether Sathan be his God or not.

A. Hee may know it by this, if hee giue obedience to him in his heart, and expresse it in his conversation.

Q. And how shal a man perceiue this obedience.

Ioh. 8. 44.

1 Ioh 3. 8.

A. If he takedelight in the euil motions, that Sathan puts into his heart, and do fullfill the lusts of the diuell.

Q. What is the curse, due to man in the end of this life?

Rom. 5. 12.

A. Death, vvhich is the separation of bodie and soule.

Q. What is the curse after this life?

Gal. 3. 10.

Rom. 3. 19.

A. Eternall damnation in hell fiere, vvhherof euery man is guilti, and is in as great danget of it, as the traytor apprehended is in danger of hanging, drawing and quartering.

The third Principle expounded.

Q. If damnation bee the reward of sinne: then is a man of all creatures most
mise-

miserable: a dogge or a toade vvhen they die, al their miserie is ended; but vvhen a man dyeth, there is the beginning of his vvoe.

A. It vvere so indeed, if there vvere no means of deliuerance; but GOD bath shewed his mercy, in giuing a *Sauour* to mankind.

Q. How is this Sauour called?

A. JESUS Christ.

Matt. 1. 23.

Q. What is Jesus Christ?

A. The eternall Sonne of God, made man in all things, euen in his *infirmities* like other men, saue onely in sinne.

Heb. 2. 16

Ioh. 1. 14

Heb. 5. 7

Mar. 13. 32

Q. How vvvas he made man voyd of sinne?

A. He vvvas conceiued in the vvombe of a Virgin, and *sanctified* by the holy Ghost at his conception.

Matt. 1. 18.

Q. Why must our Sauour bee both God and man?

A. He must bee a man, because man had sinned, and therefore a man must die for sin, to appease Gods vvyrath: He must be God, to sustaine & upholde the manhood, to ouercome and vanquish death.

1. Tim. 2.

v. 5, 6.

Q. VVhat be the offices of Christ to make him an al-sufficient Sauour?

A. He is a Priest, a Prophet, a King

Psal. 45. 7.

Luc. 4. 8.

Q. VVhy is he a Priest?

Deut. 18. 15

18.

A. To *Worke* the meanes of salvation in the behalfe of man kinde.

Luc. 1. 33.

Psal. 110.

al.

Q. How

Q. How doth hee worke the meanes of salutation?

A. First, by making *satisfaction* to his Father for the sinne of man: secondly, by making *intercession*.

Q. How doth he make satisfaction?

A. By two meanes; and the first is by offering a *sacrifice*:

Q. What is the sacrifice?

A. Christ himselfe, as hee is a man consisting of body and soule.

Q. What is the Altar?

A. Christ, as hee is God, is the *Altar*, on vyche he sacrificed himselfe.

Q. Who vvas the Priest?

A. None but Christ, and that, as he is both God and man.

Q. How oft did he sacrifice himselfe?

A. Neuer but once.

Q. What death did he suffer, when he sacrificed himselfe?

A. A death upon the crosse, peculiar to himselfe alone: for besides the separation of hody and soule, hee felt also the pangs of hell, in that the whole wrath of God, due to the sinne of man, vvas powred forth upon him.

Q. What profite commeth by his Sacrifice?

A. Gods whrat is appeased by it.

Q. Could de sufferings of Christ, which

vvas

vvas but for a short time, counteruaile
euerlasting damnation, and so appeale
Gods vvrath?

A. Yea: for seeing Christ suffered, *AE. 20. 28*
God suffered, though not in his God head: *2. Cor. 5. 31.*
and that is more, then if all men in the
vworld had suffered for euer and euer.

Q. Now tell mee the other meanes
of satisfaction.

A. It is the perfect fulfilling of the
law.

Q. How did he fulfill the law?

A. By his perfect righteousness: vvhich *1. Cor. 1. 30*
consisteth of two parts; the first, the *Rom. 3. 21*
integritie and purenes of his humane natu- *2. Cor. 5. 21*
re: the other, his obedience in performing *Rom. 1. 104*
all that the law required. *Rom. 4. 8.*

Q. You haue shewed how Christ
doth make satisfaction; tell me likewise,
how he doth make intercession?

A. He alone doth continually appeare *Rom. 8. 34*
before his father in heaven, making the *1. Pet. 2. 5.*
faith full, and all their praiers accepta-
ble unto him, by applying of the me-
rits of his owne perfect satisfaction to
them.

Q. Why is Christ a Prophet?

A. To reueale unto his Church the vway *Ioh. 6. 41*
and meanes of saluation, and this he doth *Mat. 3. 17*
outwardly by the ministerie of his word,
and inwardly by the reaching of his
spirit.

Q. Why

Q. Why is he also a King?

Isa. 9. 7.

A. That he might bountiffully bestow upon us, & convey unto us ai the fore-said meanes of salvation.

Q. How doth he shew himselfe to be King?

Act. 10.

40.

Eph. 4. 8.

Act. 1. 9.

A. In that beeing dead and buried, hee rose from the graue, quickened his dead bodie, ascended in to heauen, and now sitteth at the right hand of his Father, With full power and glorie in heauen.

Q. How else?

Esa. 9. 7.

and 30. 21.

A. In that hee doth continually inspire and direct his servants, by the diuine power of his holy Spirit, according to his holy vvord.

Q. But to vvhome vvil this blessed King communicate all these meanes of salvation?

Matt. 20.

16.

Ioh. 1. 1.

2. 16h. 2. 2.

A. He offereth them to many and they are sufficient to saue all mankinde; but all shall not bee saued there by, because by faith they vvil not receiue them.

The fourth Principle expounded.

Q. Vvhat is faith?

1. Ioh. 1. 12.

and 6. 35.

Gal 3 27.

Col. 2. 12.

A. Faith is a vvonderfull grace of God, by vvwhich a man doth apprehend and applie Christ, and all his benefits unto himselfe.

Q. How doth a man apply Christ unto himselfe, seing vvee are on earth, and Christ in heauen?

A. This

A. This applying is done by assurance, ^{1. Cor. 13. 12.}
 when a man is verily perswaded by the holy spirit, of Gods favour towards himselfe particularly, & of the forgiuenes of his owne sinners. ^{Rom. 8. 16.}

Q. How doth God bring men truly to beleue in Christ?

A. First, hee prepareth their hearts, that they might be capable of faith: and then he vvorketh faith in them.

Q. How doth God prepare mens hearts?

A. By bruising them, as if one would ^{Esa. 48. 17.}
 breake an hard stone to powder: and ^{Hos. 6. 1. 2.}
 this is done by *humbling* them.

Q. How doth God humble a man?

A. By vvorking in him a sight of his sins, and a sorrow for them.

Q. How is this sight of sinne wrought?

A. By the morall law: the summe where of is the ten commandements. ^{Rom. 7. 2. & 7. 7. 8.}

Q. What sinnes may I finde in my selfe by them?

A. Tenne.

Q. What is the first?

A. To make so mething thy God, ^{Com. 1.}
 vvhich is not God, by fearing it, loving it, and so trusting in it more then in the true God.

Q. What is the second?

A. To vvorship false gods, or the true God in a false manner. II.

Q. What is the third?

A. To

III. A. To dishonour of God in abusing his titles, vvords, and vvorkes.

Q. What ys the fourth?

IV. A. To breake the Sabbath, indoeing the vvorkes of their calling & of the flesh; and in leauing undone the vvorke of the spirit.

Q. What bethe sixe latter?

V. A. To doe any thing, that may hinder thy neighbours dignity, life, chastity, vvealth, good name, though it be but in te secret thoughts and motions of the heart, unto vvhich thou giuest no liking not consent.

Q. What is sorrow for sinne?

AA, 2. 37. A. It is vvhen a mans conscience is touched vvith a liuely feeling of Gods Displeasure for any of these sinne: in such vvise that hee utterly despaires of saluation, in regard of any thing in himselfe, acknow ledging that he hath deserued shame and confusion eternally.

Q. How doth God vvorke this sorrow?

A. By the terrible curse of the law.

Q. What is that?

Gal, 3. 10. A. Hee vvhich breakes but one of the commandements of God, though it be but once in all his life time, and that onely in one thought, is subject to, & in danger of eternall damnation thereby.

Q. When

Q. When mens hearts are thus prepared, how doth God ingraft faith in ther?

A. By vworking certaine inward motions in the heart, vvhich are the feedes of faith, out of vvhich it breded.

Q. What is the first of them?

A. When a man humbled undet the burden of his sinnes, doth acknowledge and feele that he stands in great neede of Christ.

Q. VVhat is the second?

A. An hungry desire & a longing to be made partaker of Christ & all his merites.

Q. VVhat is the third?

A. A flying to the throne of grace, from the sentence of the law pricking the conscience.

Q. How is it done?

A. By praying, vvith sending up loud cries for God favour in Christ, in the pardoning of sinne: and vvith feruent perseverance herein, till the desire of the heart be granted.

Q. VVhat followeth after this?

A. God then according to his mercifull promise, lets the poore sinner fee the assurance of his loue, vvhervvith he loueth him in Christ, vvhich assurance is a liuely faith.

Q. Are

Q. Are there diuers degrees and measures of true faith?

Rom. 1. 17.

A. Yea.

Luc. 17. 5.

Q. What is the least measure of true faith, that any man can haue?

Esa. 42. 3.

A. When a man of an humble spirit, by reason of the littlenesse of his faith,

Matt. 17. 20.

doth not yet *feele* the assurance of the forgiuenesse of his finnes, and yet he is

Luc. 17. 5.

perswaded, that they are pardonable: and therefore desireth, that they should be pardoned, and vvith his heart praith to God to pardon them.

Q. How doe you know that such a man hath faith?

Rom. 8. 21.

A. These desires and praies are testimonies of the spirit, vvwhose propertie

Gal. 5. 6.

it is to stirre up a *longing* and a *lusting* after heavenly things vvith sighes and groa-

Matt. 5. 5.

nes for Gods fauour and mercie in Christ.

Rom. 8. 9.

Now vvhere the Spirit of Christ is, there is Christ dwelling: and vvhere Christ

Eph. 3. 17.

dwelleth, there is true faith, how vvea-

ke fouer it be.

Q. What is the greatest measure of faith?

Rom. 8. 38.

A. When a man daily increasing in faith comes to be *fully* perswaded of Gods

39.

love in Christ towards him selfe particu-

Can. 8. 6, 7.

larly, and of the forgiuenesse of his owne finnes.

Q. When shall a Christian heart come to this full assurance?

A. Not

A. Not at the first, but in some continuance of time, vvhhen he hath beene
vvell practised in *repentance*, and hath
had diuers *experiences* of Gods loue unto
him in Christ: Then after them vwill ap-
peare in his heart the fulnes of perswa-
sion: vvhich is the *ripenesse* and strength
of faith: *2. Tim. 4. 7, 8.*
Psal. 23. 6.
With. 1. 2.
3. 4. verses
Rom. 4. 20.

Q. VVhat benefits doth a man receiue
by faith in Christ?

A. Hereby hee is *justified* before God,
and sanctified. *1. Cor. 1. 30.*
Apost. 5. 9.

Q. What is this, to be *justified* before
God?

Rom. 4. 3.

A. It comprehendeth two things: the
first, to be cleared from the *guiltinesse*
and *punishment* of sinne; the second, to
be accepted as perfectly righteous befo-
re God. *Rom. 8. 37.*

Q. How is a man cleared from the
guiltinesse and punishment of his sinnes?

A. By Christs sufferings and death u-
pon the crosse. *Col. 1. 12,*
1. Pet. 1. 24

Q. How is he accepted for righteous
before God?

A. By the righteousness of Christ im-
puted to him. *1. Cor. 5. 38.*

Q. VVhat profit comes by bein thus
justified?

A. Hereby and by no other meanes in
the vworld, the beleever shall bee accepted
before Gods judgement seare, as worthy
of

of eternall life by the *merits* of the same
righteousnesse of Christ.

Q. Doe not good vvorkes them make
us *worthy* of eternall life?

A. No: For God, vvho is perfect
righteousnes in selfe, vvill finde in the
best vvorkes We doe, more matter of
Psal. 141. 2. damnation then of salvation: and there
Esa. 64. 6. fore we must rather condemne our sel-
Iob. 9. 3. ves for our good vvorkes then looke to
be justified before God there by.

Q. How may a man know that he is
justified before God?

A. He neede not ascend into hea-
Rom. 8. 1. ven to searech the secret counsell of God: but
2. Ioh. 3. 9. rather descend into his owne heare, to
search vvwhether he be sanctified or not.

Q. What is it to be sanctified?

A. It comprehendeth two things; the
first, to be purged from the corruption
of his own nature, the second, to be
indued vvith in vvard righteousness.

Q. How is the corruption of sinne pur-
ged?

Rom. 6. 4. *A.* By the *merits* and *power* of Christ
1. Pet. 4. 1. 2 death, vvwhich being by faith applied is a
corasive to abate, consume, and vvea-
ken the power of all sinne.

Q. How is a man indued vvith inhe-
rent righteousness?

Rom. 6. 5. *A.* Through the vertue of Christs re- and
Phil. 3. 10 surrection: vvwhich being applied by faith and

is as a restorative, to revive a man that is dead in sinne, to newnesse of life.

Q. In what part of man is sanctification wrought?

A. In euery part of body and soule. *1. Th. 5. 23.*

Q. In what time is it wrought?

A. It is begun in this life, in which the faithfull receive onely the first fruits of the Spirit, and it is not finished before the end of this life. *Rom. 8. 21. 2. Cor. 5. 2, 3.*

Q. What graces of the Spirit doe usually shew themselves in the heart of a man sanctified?

A. The hatred of sinne, and the loue of righteousness. *Pf. 119. 113. & 40. 9. & 101. 3.*

Q. What proceedes of them?

A. Repentance, vvhich is a settled purpose in the heart, vvith a careful endeavour to leaue all his sinnes, and to liue a Christian life, according to all Gods commandements. *Rom. 7. 22. Psal. 119. 57. 113.*

Q. What goeth vvith repentance?

A. A continuall fighting and struggling against the assaults of a mans owne flesh, against the motions of the diuell, and the incitements of the vvorld.

Q. What followeth after a man hath gotten the victory in any temptation or affliction?

A. Experience of Gods loue in Christ, and so increase of peace of conscience, and ioy in the holy Ghost. *Rom. 5. 34. 1. Cor. 1.*

Q. What followeth if in any temptation he be overcome and through infirmity fall?

2. Cor. 7. **A.** After a while there will arise a godly sorrow, which is, when a man is grieved for no other cause in the world, but for this only, that by his sin he hath displeased God, who hath bene unto him a most mercifull and loving Father.

Q. What signe is there of this sorrow?

1. Pet. 2. 19. **A.** The true signe of it is this, when a man can bee grieved for the very disobedience of God in his euill word or deed, though he should neuer be punished, and though there were neither heauen nor hell.

Q. What followes after this sorrow?

2. Cor. 7. 11 **A.** Repentance renewed afresh.

Q. By what signes will this repentance appeare?

2. Cor. 7. 11 **A.** By seven. 1. A care to leaue the sin, into which hee is fallen. 2. An utter condemning of himselfe for it, which a crauing of pardon. 3. A great anger against himselfe for his carelesnesse. 4. A feare lest he should fall into the same sinne againe. 5. A desire euer after to please God. 6. A zeale of the same. 7. Reuenge upon himselfe for his former offence,

The fifth Principle expounded.

Q. What outward meanes must vve use to obtaine faith, and all blessings of God vvhich come by faith?

A. The preaching of Gods Word, and the administration of the Sacraments, and prayer.

Prov. 29. 18

Rom. 10.

14.

Mat. 28. 19

20.

1. Tim. 3.

16.

Q. Where is the word of God to be found?

A. The vvhole Word of God, needfull to salvation, is set down in the holy Scriptures.

Q. How know you that the Scriptures are the Word of God, and not mens policie?

A. I am assured of it: First because the holy Ghost perswadeth my conscience, that it is so. Secondly, I see it by experience: For the preaching of the Scriptures haue the power of God in them to humble a man, vvhhen they are preached, and to cast him downe to hell, and afterward to restore and raise him up againe.

Eph. 1. 13.

Heb. 4. 2

1. Cor. 14

25.

Q. What is the use of the vvord of God preached?

A. First, it breedeth, and then it increaseth faith in them vvhich are chosen to salvation: But unto them that perish, it is, by reason of their corruption, an occasion of their further damnation.

Rom. 1. 17

1. Cor. 2.

16.

Heb. 4. 2.

Q. How must vve heare Gods Word, that it may be effectuell to our salvation?

Iam. 1. 19. *A.* We must come unto it vvith hun-
 Act. 16. 4 ger-bitten hearts, hauing an appetite to
 Heb. 4. 2 the vvord; we must marke it vvith at-
 Esa. 66. 2. tention, receive it by faith, submit our
 Luc. 2. 5 selues, unto it vvith feare and tremb-
 Flai. 19. 11 ling, euen then vvhen our faults are re-
 proouet; lastly, vve must hide id in the
 corners of our hearts, that vve may fra-
 me our liues and conversations by it.

Q. What ys a Sacrament?

Rom. 4. 11. *A.* A signe to represent, a scale to con-
 Gen. 17. 12 firme, an instrument to conuey Christ and
 Gal. 3. 10. all his benefits to them, that do beleue
 in him.

Q. Why must a Sacrament represent
 the mercies of God before our eyes?

A. Because we are dull to conceiue
 and to remember them.

Q. Why doe the Sacraments seale
 unto us the mercies of God?

A. Because vve are full of unbelese,
 and doubting of them.

Q. Why is the Sacrament the instru-
 ment of the Spirit to conuey the mer-
 cies of God into our hearts?

A. Because wee are like Thomas, wee
 vvill not beleue till wee feele them in
 some measure in our hearts.

Q. How many Sacraments are there?

1. Cor. 10. *A.* Two and no more: Baptisme, by
 1. 2, 3. vvich wee haue our admission into the
 true Church of God, and the Lords Supper.

VV. A.

A O

by

by which wee are nourished and preserved in the true Church after our admission.

Q. What is done in Baptisme?

A. In the assembly of the Church the covenant of grace betweene God and the party baptized, is solemnely confirmed and sealed.

Act. 2. 38.

Tir. 3. 5.

Act. 22. 16.

Mat. 28. 19

Q. In this covenant, what doth God promise to the party baptized?

A. Christ, vvith all blessings that come by him.

Gal. 3. 27.

1 Pet. 3. 21.

Q. To vwhat condition is the party baptized bound?

A. To receiue Christ, & to repent his sin.

Marg. 16. 6

Q. What meaneth the sprinkling or dipping in water?

A. It seales unto us remission of sins, and sanctification by the obedience and sprinkling of the blood of Christ.

1. Pet. 1. 2. 1

Q. How commeth it to passe, that many after their baptisme for a long time feele not the effect and fruite of it, and some neuer.

A. The fault is not in God, who keepes his covenants, but the fault is in themselves, in that they doe not keepe the condition of the covenant, to receiue Christ by faith, and to repent of all their sinnes.

Q. When shalla man then see the effect of his baptisme?

A. At what time soeuer hee doth re-

Heb. 10.

1. Pet. 3. 21.

ceiue Christ by faith, though it bee many yeares after, he shall then feelee the power of God to regenerate him, and to vvorke all things in him, vvhich he offered in baptism.

.8. 5

Pet. 3.

.8. 5

et 35.

Q. How if a man neuer keepe the condition, to vvhich he bound himselfe in baptism?

Deut. 25.

21. 22.

Eccl. 3. 4.

A. His damnation shall bee the greater, because he breaketh his now made to God.

Q. What is done in the Lords Supper?

A. The former couenant solemnly ratified in baptism, is renewed in the Lords Supper, betweene the Lord himselfe, & the receiuer?

1. Cor. 11.

23. 24.

& 2. 13.

Q. Who is the receiuer?

A. Euery one that hath bene baptized, and after his baptism hath truly beleeued in Christ, repented of his sinnes from his heart.

1. Cor. 11.

28. 35.

Matt. 5. 23

24.

Ala. 66. 1. 3

Q. What meaneth the bread and vvine, the eating of the bread and drinking of the vvine?

A. These outward actions are a second seale set by the Lords own hand unto his couenant. And they doe giue euery receiuer to understand, that as God doth blesse the bread and vvine, to preserve & streng then the body of the receiuer: so Christ apprehended and receiued by faith, shall nourish him, and

1. Cor. 10.

17. 19.

pre

preserve both body and soule unto eternall life.

Q. What shall a true receiuer feelee in himselfe after the receiuing of the Sacrament?

A. The increase of his faith in Christ, the increase of sanctification; a greater measure of dying to sin, a greater care to live in newnesse of life.

Q. What if a man after the receiuing of the Sacrament, neuer find any such thing in himselfe?

A. He may vuell suspect himselfe whether he did euer repent or not, and therupon is to vse means to come to sound faith & repentance.

Q. What is another meane of increasings faith?

A. Prayer.

Q. What is prayer?

A. A familiar speech vwith God in the name of Christ, in which either we craue things needfull, or giue thanks for things receiued.

Q. In asking things needfull, vwhat is required?

A. Two things, an earnest desire, and faith.

Q. What things must a Christian mans heart desire?

A. Sixe things especially.

Q. What are they?

A. 1.

Petition I.

II.

III.

IV.

or 10. 1.

VI.

VII.

Amen.

1. That he may glorifie God: 2. That God may reigne in his heart, and not sinne: 3. That he may do Gods vwill, and not the lusts of his flesh: 4. That he may relie himselfe on Gods providence for all the meanes of this temporall life: 5. That he may be justified, and be at peace with God: 6. That by the power of God hee may bee strengthened against all temptations.

Q. What is faith?

A. A perswasion, that those things, which we truly desire, God will grant them for Christs sake.

The sixt Principle expounded.

Q. After that a man hath led a short life in this vworld, vvath followeth then?

A. Death, vvwhich is the parting a sunder of body and soule

Q. Why do vvicked men & unbelieuers dy?

Luc. 16, 22, 23.

A. That their bodies may goe to the earth, and their soules may be cast into hell fire.

Q. Why do the godly die, seeing Christ by death hath querecome death?

Luc. 23, 42, 43.

Act. 7. 60.

1. Th. 4. 3.

Heb. 2. 14.

1. Cor. 15.

A. They die for this end, that their bodies may rest for a vvwhile in the earth, & their soules may enter into heauen immediately.

Q. What

Q. What followeth after death?

A. The day of judgement.

Q. What signe is there to know this day from other daies?

A. Heauen and earth shall be consumed vvith fire immediately before the comming of the iudge. 1 Pet. 3. 10. 12.

Q. Who shall be iudge?

A. Iesus Christ the Sonne of God.

Q. What shall be the comming to judgement?

A. Hee shall come in the cloudes in great majestie and glorie, vvith infinite company of Angels. 1 Th. 4. 16. 17.

Q. How shall a man be cited to judgement?

A. At the sound of a trumped, the living shall be changed in the twinkling of an eye, and the dead shall rise a gaine euerie one vvith his owne bodie: and all shall be gathered to gether before Christ; and after this, the good shall be severed from the bad, these standing on the left hand of Christ, the other on the right. Matt. 25. 31. 32. 33.

Q. How vvil Christ trie and examine euery mans cause?

A. The bookes of euery mans doings shall be laid open, mens consciences shall be made either to accuse them, or excuse them, and euery man shall be tried by the vvorkes; vvhich he did in his life time, because they are open and manifest signes of faith or unbelife. Reu. 20. 12. Dan. 7. 20. Ioh. 3. 18. and 5. 24.

Q. What

Matt. 25.

34. 41.

Q. What sentence vwill he giue?*A.* Hee vwill giue sentence of saluation to the elect and godly, but he vwill pronounce sentence of damnation against unbeleeuers and reprobates.*Q.* What state shall the godly be in after the day of iudgement?

Matt. 25.

34.

Apoc. 21.

2, 3, 4, 5.

A. They shall continue for euer in the highest heauen in the presence of God, hauing fellowship vvith Christ Jesus, and reigning vvith him for euer.*Q.* What state shall the wicked be in after the day of iudgement?*A.* In eternall perdition and destruction in hell fire.*Q.* What is that?

1 Thes. 1. 9

Esa. 66. 3. 4

Apoc. 21. 8

A. It stands in three things especially: First, a perpetuall separation from Gods comfortable presence. Secondly, fellowship vvith the diuell and his angels. Thirdly, an horrible pang and torment both of body & soule, arising of the feeling of the whole wrath of God, powred forth on the vvicked for euer vvorld vvithout end; and if the paine of one tooth for one day be so great, endlesse shall be the paine of the whole man, body & soule for euer.

F I N I S

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